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Extracts from Ministers' Week Addresses by

RICHARD C. CABOT

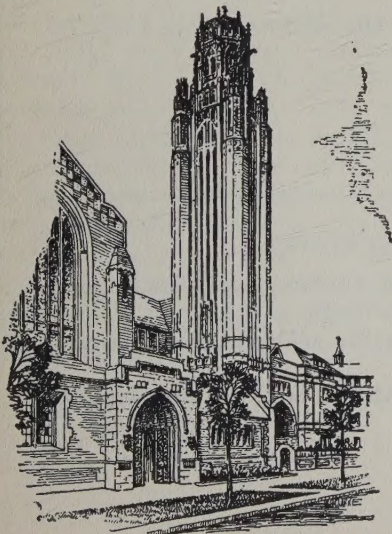
WILHELM PAUCK

ANTON T. BOISEN

ALBERT W. PALMER

A. C. McGIFFERT

B. W. ROBINSON



Also

Alumni Notes

Book Reviews

and the

Hammond Library Extension
Service Bulletin

MINISTERS' WEEK

Our fourth annual Ministers' Week has become a part of our Seminary's history. We are devoting this number of the *Register* largely to recording a few of the major facts about it and extracts or digests of some of the addresses.

The facts are easily stated. Three hundred and twenty-two ministers and other religious leaders representing 19 states and 16 denominations enrolled. This exceeded by 57 any previous registration for this event. Congregationalists led with 159, then came Presbyterians with 55, Evangelicals with 39, Methodists with 22, Baptists with 11, and the 11 other denominations with from one to seven each.

Mornings were devoted to short courses by Professors Palmer, Edwards, Pauck, Robinson, Eastman, Smith, Boisen, Seelye, and McGiffert. At the noon chapel, addresses were made by Dean Case and Drs. Herring, Wieman, and Goodspeed. Luncheons followed with round-table discussions around Professors Alderton and Spinka, Dr. Hubert Herring, and Mr. Cashman. Afternoon and evening addresses by Drs. Morrison, Horton, and Richard C. Cabot completed the forensic bill-of-fare. The Seminary Players presented a one-act play, "The Doctor Decides," as a curtain-raiser for the Alden-Tuthill Lectures.

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The Chicago Theological Seminary REGISTER

FRED EASTMAN, *Editor*

Volume XXV

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The Minister, the Doctor, and the Patient

By RICHARD C. CABOT

(Dr. Cabot was chosen as the Alden-Tuthill lecturer this year partly because of his significant contributions to medicine, and partly because of his well-known writings in the fields of medicine and the ministry. Probably no other American has done more to combine the efforts of doctor and minister in behalf of the patient. His lectures will appear as an integral part of a book to be published in the autumn. For this reason only extracts from the second and third are now published in the pages that follow.—The Editor.)

I SHALL begin tonight by saying something about religion as escape and religion as victory; and second, I shall say something about mental hygiene; and third, about one of the dangers attending a close relationship of doctor and minister—the danger that the minister will “psychologize” his religion; and finally, my fourth point for tonight, something on the ministry of the love of God by the minister, to the sick.

Escape from reality, as Freud and his pupils have pointed out, represents certain perfectly true facts which you or I or any other sensible person can verify for himself: the escape of the adolescent, for example, into daydreams. When one uses the term “daydream,” anyone who thinks a little wonders whether one is not using a loose term which might include some of the great dreams out of which poetry, reform in politics, great inventions in science, etc., have come. If we are going to speak of daydreams, then, we must have some test by which we can distin-

guish between the daydream as escape from reality and the daydream as creative work. I think there is one infallible test; I should like to suggest it to you if ever the question arises in your own mind. Ask yourself this: In the case of any mental state or time occupied by what seems to be a daydream in the undesirable sense, *who is the hero?* Now if the daydream is of the desirable kind, the beginning of creative work, there isn't any hero. The future and its creation is the work of that time and the life of that person. But if the daydream is as Freud has described it, an escape from reality, then the hero is always one's self; one's self ordinarily in one of two rôles. One's self as receiving the applause and congratulations of the world for some great deed that he never did but of which he dreams of himself as doing, or one's self as mourned by an extensive posterity, who realize at last how great this person was whom they never appreciated before! . . .

[Dr. Cabot pointed out that there is a wholesome type of escape—escape from superficiality, which is quite different from escape from reality. One function of religion is to help men escape from superficiality in judgments of their fellow-men and of understanding of their environment.]

Whenever you hate a man it is because you make a caricature of him. You treat him like the devil incarnate when you know perfectly well he is like yourself. If your enemy treats you in the same way, it is because he has a similarly false idea of you. The religious view delves beneath these psychological appearances to the truth. This person would never harm you if he knew what he was doing. "Forgive them, for they know not what they do." Gandhi tells of being beaten brutally, yet he excuses his attackers. "If what they believed about me had been true, it would be very natural for them to do just what they did."

In art we are always doing the same thing. Take the great French painter, Millet, whom nowadays it is so fashionable not to admire, but who is, I believe, as great as ever. He used to look upon certain uninteresting looking sheep and rather dirty peasants, and painted them so as to see beneath the surface to the beauty that existed underneath. As another example, take Shelley's poem about the little bird, "The Skylark." There is a great deal more in that than meets the ear of superficial listeners.

Science and art then, like religion, peer beyond superficiality and in that sense escape superficiality—but not reality. . . . There is an escape of evasion and an escape of victory, and in both cases one gets away from something undesired, but in very different spirit and with a very different goal. . . .

Mental Hygiene

[In the course of his appraisal of mental hygiene, Dr. Cabot said:]

Mental hygiene has, I think, done great good by preaching in non-scriptural terms the scriptural injunction, "Judge not." Mental hygiene has told us not to judge other people because it is very hard to tell what their temptations are. It is impossible to judge anybody because you aren't inside the soul of that person; it is impossible to judge anybody except one person—one's self. We have no need, as I see it, to judge anybody except ourselves. The law, for example, can inflict necessary penalties on criminals—supposing they are necessary—without making any moral judgments at all of the criminal. He interferes with social arrangements and is perhaps put behind the bars. But we need not attempt any moral judgment of him. We don't know what his temptations have been or what chance he had in life.

The evil of trying to compel people to say they are sorry or confess they are to blame is, I think, this. It is against a rule which seems to me basic in human affairs: every human being must somehow keep his self-respect. Without that you can't improve. But in the man who has done wrong and has been caught and shown up in public—self-respect is at its lowest ebb. Then you and I still further depress that wavering self-respect by our blame, by hitting a man who is already down. I remember a small boy cousin of mine who not very long ago came through a room in his mother's house where she was serving afternoon tea. There was a vase of flowers—roses, I think—on a table he had to pass by. He knocked the vase off and the water poured out on the floor. I had a good look at his face just at that moment and I knew how sorry he felt. This is what he said: "I'm glad I did it." To me that was a very

pathetic as well as revealing remark. His self-respect was very low and he had to say something to bolster it up. It was perfectly obvious he wasn't glad he did it. He went down on his knees to sop up the water and undo the damage, but he had first to insure his self-respect by making, in bravado, this absurd remark. People dealing with wrong-doers recognize that sort of bluff on the part of the man who is down. Mental hygiene has done great good by telling parents not in this way, not under these circumstances, to blame their children. On the other hand, we should try to build up their self-respect. First, make the child aware he *isn't to be ashamed of himself, but of his act. He must respect himself and must condemn his act.* In order to make him sure he respects himself, you must make him see how much you think of him. When he is sure of you and himself, ask him whether he doesn't himself blame himself, as you do not, for failing. . . .

*How Desirable are Adjusted
Personalities?*

[Dr. Cabot paid his respects not only to the writers upon mental hygiene, but upon all those who seem to center their work around the one word "adjustment." In the course of this section of his address he said:]

What would happen in the millennium if we really got adjusted to environment? Of course, all growth would cease. The thoroughly adjusted person is stuck in a rut. Nobody wants to be adjusted; everybody wants to move and to grow—and that's to be unadjusted. This word has come into use largely, I think, because of the particular conditions of the profession of medicine and of social work—the two professions which have used it most. The doctor is a person always being confronted by people making a fuss, getting excited and explosive. He wants them to be quiet,

and to be quiet, of course, is to be adjusted. He wants them to cease making trouble. Excitement is what he is against; he wants people to be quiet. But think of that in relation to any great reformer. Think of Socrates, the "gadfly" of his nation; think of Luther or Savonarola or Garrison—not at all well-adjusted beings, upsetting all sorts of unsatisfactory adjustments; "antisocial," which is another of the great phrases of the mental hygienists. Every great reformer is antisocial, that is, he is against fixed arrangements in society crystallized before him, and for the sake of a much greater thing, a much greater future ideal, he wants to upset society. And he is right, and we owe him honor beyond any other character in society. . . .

"Mental Mechanisms"

[Another phrase in relation to mental hygiene came in for analysis and appraisal—"mental mechanisms." Dr. Cabot held that the phrase is used to mean self-deceit, procrastination, daydreaming, or blaming other people. He held that the mind is not moved by machinery and that the mental hygienists who interpret the mind as a mechanism are off the track. He thinks they are trying to avoid such unpopular concepts as goodness and ethical values.]

What do we mean by goodness? We mean growth, that thing in a human soul, in an institution, in any beneficial law, which effects growth. Man doesn't merely grow if his weight increases. He may be getting dropsical or obese. Growth must be defined in terms of purpose and better carrying out of purpose. Not, of course, growing toward any goal. As your knowledge grows you don't grow toward knowledge but *in* knowledge. You don't grow toward character but *in* character. So with spiritual life or any other matter, you grow in it, not toward it. . . .

"Psychologizing" Religion

In this difficult piece of teamwork the minister is in danger of swallowing new ideas uncriticized. There has been a strong defensive tendency toward what has been called the "psychologizing" of religion, when men of religion come into contact with psychologists, who attempt to show religion is all inside our own minds and has no reality outside of individual psychology. In one of the institutions I know of where theological students have been trying to pick up some of the truth about human beings in trouble, the minister supposed to supervise them gives them the idea that religion is entirely inside our own minds, so that the God to whom we pray becomes created in our own image instead of our being created in His. I think that ministers, as they try to co-operate with psychologists, psychiatrists, and physicians, better than they have had opportunity to in the past, should maintain the truth of their religion as they have always seen it, and not water it down and dilute it to suit anyone else's conception. Religion, as I see it, is the only way to state the *whole* truth as we know it, and anyone who leaves it out of his scheme of life is slovenly and superficial. He is like the man who packed for a journey and left his bag. The bag holds everything else. Religion holds every sort of knowledge. It is like the view of the forest compared to a single tree in it. Science, industry, government, medicine, are all specialties, the fruit of concentration on a small area—such concentrations are useful, but all alike suffer from the vice of parochialism. The religious view is anti-parochial because it tries to see life steadily and see it in the whole.

Humanism

There is one group of religious people who have been talking about "human-

ism"—the idea that man on this earth has got to depend upon himself and look after himself because there is no other power on which he can depend. Humanism is an up-to-date way of saying "atheism." The only thing I want to say tonight about that is that it is utterly unscientific. It is likely to claim science as its particular sponsor, but no one knowing anything about physics, chemistry or biology is likely to think of the human being as independent and self-sufficient on this planet. Without air man can live but a few minutes, so he is utterly dependent upon his environment. Social workers used to talk about "setting people on their own feet—making human beings independent." What they should be dependent upon are the things of lasting value, not tolls and tariffs and other things that won't last. And that, of course, is just what the Christian scriptures have always told us about "laying up treasure in heaven beyond moth and rust. . . ."

[Then followed a memorable section of his address dealing with what he called "the wisdom of the human body"—the wisdom of reserve, of balance, of compensation, and of defense. We hope that we may be able to print this section in a future issue of the *Register*. We have space here to include only the striking illustration he used of a young minister who is performing an ideal ministry to the sick.]

An Ideal Ministry

To one young minister who began this work in my own hospital—Massachusetts General—about two years ago, I said, "You want to expect this place to be full of man traps and spring guns on every corner." I did all I could to warn him about the sort of mistakes he might make and the kind of foolishness he might find there. Probably not because of my warn-

ings but much more because of his own talents, I am happy to say that in two years he hasn't had a "row" with anyone. That is probably because he is a very remarkable man. His name is Russell L. Dicks. . . . He came into the Massachusetts General Hospital two years ago, and is now doing there the sort of thing I want to see multiplied all over the United States.

He was a young theologian who had just graduated when he came to us. He hadn't even been ordained. He was ordained in Oklahoma last June. He has a very extraordinary capacity that I have hardly seen duplicated in anyone else—his capacity to record what he sees and does.

Facing Death

Not long ago, a young woman came in with cancer of the lung. Cancer of the lung is absolutely inoperable, and as far as we know today, incurable. This young woman, who was a nurse, knew it. She knew all about what it meant. She was naturally a religious girl; but she knew how terrible this thing was, and soon after she came she said to her nurse, "I am afraid I am not going to be able to hold up and do as I should." She knew she was facing death. The nurse said, "Would you like to see a clergyman?" She answered, "Yes, I would."

Mr. Dicks went to her, and he found her need such that he went to her many times a day for the week that she lived. He recorded his work day by day, writing down every evening all that happened during the day. That is one of the most beautiful, one of the most extraordinary, documents I have ever seen. He has recorded there, step by step, how he built up her courage. This was one of the cases, one of the rare ones, where he felt that prayer was needed, and was effective. He has always been ready to pray with his

patients whenever it was needed, and he has always been ready, when it wasn't needed, to keep silent. I don't know anything more moving than the account of how he brought that girl to a triumphant facing of death—happy. She was far from it when he went to her.

There are many people in our hospitals facing death. Most Protestants face it without a clergyman. Some of them are religious people, like this girl. Many are not. But I have yet to see any considerable number of people who, when they face death, aren't glad of the presence of anyone who will even try to give them courage.

Just before the Operation

One other thing that my friend, Mr. Dicks, often does: He sees to it that he is with people who are facing a surgical operation which, so far as they know, may mean death. In some respects that is even harder than facing the dead certainty. You know, people are operated on now, ordinarily, in the early morning. They go down to the operating room without any breakfast, on a hard stretcher; and there they wait in the anteroom, outside the operating theater. They may hear the cheerful clink of knives being arranged on tables, and all that sort of thing. I don't need to go into it more in detail. Ordinarily, the surgeon turns up within a few minutes, but every now and then it happens that he has been doing another operation, which he thought would be done in an hour, and it took two hours. I have known patients to wait an hour, and I have known them to wait longer, under those conditions.

Just put yourself, as far as your imagination will enable you, into that position. You are down there facing something that may mean your death. You have had no breakfast; you hear those cheerful sounds, and you smell those

cheerful smells. You are as lonely as you ever were in your life, and you never should be that way. Someone should be there with you. But no one in the hospital can be counted on to be there. Mr. Dicks tries to see to it that no one goes through that sort of spiritual loneliness without at least himself at their side.

Can We Train Such Men?

If this kind of young clergyman—such as the man I have been describing—can be trained and can do as he has been doing for the last two summers—taking small groups of theological students with him into the wards, assigning them cases, having them write full records as he does, then criticizing those records and discussing the cases in the evening, I believe we can train up this new race of *theological supervisors*, who will be capable of going into other hospitals, training other young men, and so start this ball rolling, like the great snowball that builds itself up. . . .

I went to the Great War early in 1917, and was there in France nearly two years

in a hospital unit. We took with us a young theological graduate who is now an Episcopal bishop in Massachusetts; but he wasn't then. We had a pretty hard time there in France, and this young man was right in it with us all through the week. He saw our difficulties, and shared them. He knew every one of us by name, and we knew him and respected him. When he came to preach to us on Sunday, we could see in his sermons the experience he had faced with us, and that he had seen through and interpreted better than we could interpret. I have never seen a group of people go to church so gladly or appreciate preaching so much.

I thought then, as I think now, that if ministers would get more of this individual experience with the infirmities of mankind—of the people in trouble throughout their parishes—and if they had been with their parishioners all through the week, they would meet them quite naturally on Sunday and continue the interpretation of life according to the mind of Jesus Christ.

The Crisis of Western Civilization

By WILHELM PAUCK

IT HAS become gradually apparent to many of us that the so-called depression is not only an event in the more or less regular cycle of economic life, but that it represents a crisis of Western civilization. Cultural crises arise when men grow uncertain of the validity of the principles which determine their cultural activities, when they cannot look with confidence into the future.

Cultural Pessimists

As far as I can see, there are three general types of interpreters of this situation.

The first is that of the pessimists. Oswald Spengler, author of the famous work, *The Decline of the West*, may be considered an absolute pessimist. On the basis of a philosophy of history which interprets cultures as quasi-organic units undergoing a development from youth through maturity to decline, and on the basis of a comparison of the stages in the growth of world-civilizations, he concludes that Western civilization has exhausted its productive powers. The technical, metropolitan, militarist, organizational nature of our present civilization is proof of its

decay. The similarities between our age and that of the declining Roman Empire are so baffling that we must reconcile ourselves to the inevitable destiny of complete cultural disintegration. Western civilization will be superseded by a new culture which will arise in other parts of the earth. Whether this future leadership lies in Russia or among the colored races no one can tell. One can raise significant criticisms against this view, especially by pointing out that Spengler has overlooked the fact of historical continuity, but one cannot deny that the mood of heroic despair which he expresses is widely spread in the Western world.

H. G. Wells's *The Shape of Things To Come* is an example of relative pessimism. In so far as he sees those forces at work which seem to prepare for a world-state, namely, economic and cultural interdependence among all people of the earth, he is hopeful in his outlook for the future. But because of the present strength of those powers which counteract the tendencies toward a unification of the world, primarily nationalism and politics dominated by the principle of the sovereignty of the state, he is pessimistic for the next decades to come. For he thinks that these anti-democratic, anti-universalistic, fascist powers will call forth a long chain of world-conflicts. They will not yield, he is persuaded, to the powers of world-unity without a struggle for life and death. But they will inevitably destroy themselves, and only on their ruins the world-state of the future will arise. The generations of the present and of the next future will therefore have to undergo a vicarious suffering for the benefit of their great-grandchildren and their more fortunate descendants. Also, this speculative fatalism cannot appear absolutely impossible for one who realistically considers the present state of the world. However, prophets of doom have more frequently

been wrong than right. One cannot depend upon their opinions. Furthermore, human nature is so constructed that it will not submit to a positive or negative fatalism. On the basis of his freedom to make decisions about his life, man will act to change tendencies in his civilization which he recognizes will lead to his doom.

Revolutionaries

The second group of the interpreters of the present crisis speak out of a realization of this characteristically human possibility. They are the revolutionaries. Overcome by the awareness that the social order does not permit the full expression of social justice or that the rulers of the present system will not yield to the just demand of economically, socially, or politically vanquished masses and groups, they work for the destruction of the cultural order which has proved to be sick and unproductive. By smashing an old order they hope to pave the way for the making of a new one. It is not impossible that the cultural crisis of our day will issue in a world-revolution. Many among us speak of "the coming struggle for power" between fascism and communism. But it must be clear that even a "successful revolution" kills more than it builds, and that, when the revolutionists are compelled to show their constructive capacities, they are forced to obey the laws of historical continuity by adjusting themselves to the world as it is and has been. The history of the Bolshevik revolution in Russia exemplifies this fact.

History-Conscious Cultural Leaders

Finally, there is a third group of leaders who are neither pessimists nor revolutionaries. They speak and act out of a true historical responsibility. Recognizing that we are part of a historical process from which we cannot escape, they also

know that human culture is the result of what, out of a constructive reaction to this process, man decides for his own physical and spiritual welfare. Concerning our own Western civilization they remember that until today it has run through two main phases of development: The so-called "medieval" feudal form of life (the last remnants of which are still effective in certain parts of our civilization, in the monarchic governments, for example) was superseded by the bourgeois culture, which has determined the so-called "modern" period of history and of which we are the heirs. It is because the fundamental principles of this second phase of Western civilization have been exhausted in their creative possibilities that we experience the present crisis. These principles are commonly called "self-determination" and "profit system." They came to life in the medieval towns and they first flourished in the period of the Renaissance, and finally reached their highest expression in our modern scientific, technical, economic, imperialistic civilization.

It cannot be doubted that the modern world is what it is because it has cultivated and practiced the doctrine of the self-determination of man. It is the self-determined mind which has called "modern" philosophy into being, has produced "modern" science, has given the drive to "modern" economics and constantly nourished the spirit of capitalism, has caused the "modern" inventions to be made, and has created and sustained the political democracies. All these undeniably great achievements of the "modern" spirit have been extended to the ends of the world because the autonomous character of this spirit was effectively coupled with a rest-

less acquisitiveness. Now it has become clear to an ever increasing number of our contemporaries all over the world that this "profit system" of a "rugged individualism" must be replaced by an order which without having lost the values and attainments of bourgeois culture is impelled by a new cultural mood.

If it were possible to define this new cultural mood the most significant step toward the defeat of the crisis would already be taken. It may require the thoughts and actions of more generations than one to develop this new sense of cultural responsibility. We can be true contemporaries of our era only if we recognize the historical place in which we find ourselves. This means that we must be willing to admit that what is happening today in America, Italy, Germany, Russia, and all countries of the world is a chain of various expressions of the crisis itself.

The Religious Nature of the Crisis

None of the programs which are now developed in the different parts of the world can, I think, be considered as a definitely hopeful, truly constructive, absolutely "satisfactory" measure. New cultural building will only begin when more men and women will recognize the religious nature of the cultural crisis. The self-determined civilization of the last centuries is disintegrating because it did not correspond to the divine (i.e., universally meaningful) order of things. I do not wish to use merely a pious phrase when I say that we are now beset by our difficult situation because the hand of God is upon us. We should therefore be again ready to listen to the voice which calls to us: "Repent ye, for the Kingdom of God is at hand."

The New Evangelism

By ANTON T. BOISEN

TWENTY-FOUR years ago, at the time I began the task of studying the social and religious conditions in the rural districts in America, to which I devoted several years, there was a fairly uniform answer to the question, "What are you trying to do?" Throughout the Middle West from Missouri and Iowa and Kansas to Kentucky and Tennessee the answer was, "We are trying to save souls." It might be expressed in different words, but that was what it meant. This answer, moreover, was given not merely in words. It was expressed in the revival meetings which throughout this region represented the common practical activity of the Protestant evangelical churches and which in many country districts was the chief expression of their religious interest.

The Old Evangelism

When I would inquire just what was meant by saving souls, I seldom got an intelligent answer. Nevertheless, a fairly definite philosophy underlay it. The old evangelism at its best represented a commanding summons to complete commitment to a supreme loyalty as represented in the phrase, "Get right with God." It involved the view that to be saved one must be "born again" in the sense of passing through a sudden awakening or conversion experience which was interpreted as a manifestation of the Holy Spirit. In its extreme form, as seen in some of our Pentecostal groups, this view was represented by the doctrine that to be saved a man must "speak with tongues" at least once. Even large and influential bodies, like the Methodists, taught their people to expect a period of "conviction

of sin" followed by a more or less clear-cut "baptism of the Holy Spirit." So important was this that when in the nineties Professor Starbuck wrote his book on the *Psychology of Religion*, he built it upon an extended study of the religious conversion experience.

Today the conversion experience has pretty much dropped out of the picture, so far as the liberal Protestant churches are concerned. The evangelists who forty years ago were so very plentiful are no longer much in evidence, and an inquiry among a group of prominent liberal ministers revealed among those who had been received into their churches during the year not a single case of a sudden transformation of character of the type that Starbuck has described.

Treatment without Diagnosis

This is not wholly to be regretted. The old evangelism was based upon certain doctrines which are today scarcely tenable, and it made use of techniques for inducing experiences of this type which were often distinctly meretricious. Without the widespread popular expectation of such experiences and without the techniques for inducing them, Professor Starbuck could hardly have found the large number of cases which constituted the basis of his study. True understanding forbids that we should ever again assume that everyone, in order to become a Christian, must pass through certain more or less abnormal experiences or that the church should resort to artificial techniques for inducing them.

Nevertheless, it remains true that the old evangelism, with all its errors, was performing an important task. It brought

a message to the soul that was sick. That message may have been something in the nature of a patent nostrum. Certainly it was treatment without diagnosis. But it was treatment. It was an earnest attempt to awaken men to their real problems and to bring them into harmony with that which was supreme in their hierarchy of loyalties. To many troubled hearts it brought peace in a life of consecration to a new and enduring purpose. It is to be feared that the liberal church of today is all too often permitting that task to go by default. It seems to be laying the stress upon programs of social service and religious education, while the soul that is sick is being turned over to the psychiatrist and the psychoanalyst.

Now such a development may be desirable. It may represent a new step in that division of labor which has made possible the great advances in the understanding and control of the forces of nature and of human nature. I wish, however, as a specialist in the disorders of the personality, to bring before you certain considerations which lead me to believe that the minister of religion has his own distinctive task to perform, a task which no other professional group can perform so well.

*The Significance of the
Inner Conflict*

Among Professor Starbuck's cases of sudden transformation of character he found some which seemed to him to represent merely a spontaneous awakening or blossoming out following upon a sense of incompleteness. Another large group seemed to represent "the eruptive breaking up of evil habits and the turning of the vital energies into new channels" consequent upon a sense of inner disharmony and conviction of sin. In such cases, he suggests, it seems to be nature's way to effect a cure not by lessening the conflict but by heightening it. These findings pub-

lished a year or two before the book came out, attracted considerable attention. Among others, a writer in the *Philadelphia Medical Journal* made this comment, "Professor Starbuck does not realize the full significance of his findings in the domain of psychiatry. Every psychiatrist knows that this psychalgia (the sense of sin) from whatever cause is one of the chief lesions in the largest group of cases of mental alienation." Starbuck in his book quotes this comment, but his reaction to it shows convincingly that the comment was right. He did not appreciate the significance of his findings in the domain of psychiatry. What is more, it did not occur to him that here was a lead worth following up. Like other students of religion, even those who have approached it from the angle of psychology, he was rather concerned about drawing the line between what is normal and what is pathological in religious experience, looking upon the latter as definitely outside of his province. In the same manner, also, the psychiatrist, dealing with the disorders of the mind, has come more and more to recognize the significance of the inner conflict and sense of guilt as perhaps the most potent factor in their causation, but he has not gone on to take account of those spontaneous constructive solutions which ever since the time of Paul of Tarsus have figured so prominently in the Christian religion. Both the psychiatrist and the student of religion have thus learned to recognize the significance of the inner conflict, but strangely enough it has not occurred to the student of religion that the inner conflicts might have unhappy solutions which he might with profit explore. Neither has it occurred to the specialist in psychiatry that he is dealing with a problem which must forever remain unsolved except as it is approached with the insight which comes through the understanding of religion.

An Attempt at Solution

This common concern of the psychiatrist and of the religious worker is to be found particularly in the acute, emotional disturbances of the functional type in which the issues of life and death are still in the balance and the outcome undetermined. Here, for example, is a young man who became seriously disturbed following his attendance upon a religious meeting. He had become excessively concerned about religion and expressed some most peculiar ideas. He saw himself climbing a high range of mountains. He had a great mission in life. He was to free Luther and Socrates and Jesus, all of whom were chained and were looking to him for help. At times he thought he was dead. He had sudden and violent changes in mood. Sometimes he was stuporous. Sometimes, without warning, he would break out into destructive activity. What is the matter in such a case as this? The physical examination gave no explanation. He had a strong and handsome body, free enough from organic disease. He had also a good mind. He rated high as a student and was well liked by his fellow-students. The difficulty seemed to lie in certain unsolved personal problems which he had allowed to accumulate until through the religious meetings he had become aroused to try to do something about them.

This disturbance was, of course, very severe. It called for medical care which no clergyman is equipped to give. But such a disturbance is nonetheless a manifestation of what Dr. Cabot calls "the Power not ourselves that makes for health." It is merely an exaggerated form of the "eruptive breaking up of evil habits" which Starbuck has described under the name of the "religious conversion experience." It is not in itself an evil but an attempt at cure analogous to fever or to inflammation in the body. It tends either

to make or break, and is to be sharply contrasted with those disorders which represent the end-results of malignant character tendencies. Where those who make little or no resistance against their unacceptable tendencies tend to drift down to destruction and hopeless disintegration, where those who meet their difficulties by trying to save their face tend to stop growing and to become stabilized upon an unsatisfactory basis, the acutely disturbed patient may either go to the back wards as a hopeless wreck or else he may come forth with his problem solved and in better shape than he had ever been before. Not a few men of outstanding religious genius have passed through periods of profound mental disorder in the process of finding themselves. Among these George Fox and John Bunyan are striking examples.

The Widespread Need of Salvation

Now in every parish there will be those who have allowed their difficulties to accumulate and are liable to more or less serious "mental breakdowns." It has been estimated that of all who reach the age of fifteen one person in ten will at some time in his life become sufficiently disturbed to warrant commitment to a mental hospital. I am thinking particularly of those who have accepted the ideals and loyalties represented by their parents and the church, but who have not paid the price necessary to the attainment of the higher loyalty and the more comprehensive understanding which their full development requires. They are trying to serve two masters. They may seem fairly well adjusted as regards contemporary society. They may be fairly successful in business, fairly popular with their associates, they may even be married and have a family, but they have not come to terms with their best selves. There are inconsisten-

cies in their lives which they would be unwilling for those whom they love to know.

The New Evangelism

I submit, therefore, the proposition that it is the business of the church to awaken such persons, to arouse their consciences before catastrophe comes crashing around their heads in order that they may turn and be made whole. I submit, furthermore, the proposition that the message which the church has in its keeping goes right to the heart of the problem with which such persons are faced. I refer to the insight of Jesus and of Paul that God is love and that love is the fulfilling of the law. This means, as I see it, that the deepest need of every human heart is that for love. To be cut off from those who for us are most worthy of love, those whose composite impress is for most men represented by their idea of God, means death just as truly as for a cell to be cut off from the organism to which it belongs. Such estrangement is the root evil in most cases of mental illness, and salvation is to be found through the re-establishment of right relationship with the undying love manifested in Jesus. This takes place whenever we are able with Paul to make the discovery that in the eyes of the love that rules the universe any man is good and worthy of honor in so far as he is moving to become better. This is the good

news set forth in the New Testament, that for all who are willing to come to the light there is forgiveness and life. Such a discovery sets men free from the tyranny of the standardized and makes them one with the fellowship which is striving for the attainment of that which is not yet, but ought to be, both in personal character and social order.

But the new evangelism cannot be content merely to arouse men's consciences and to give them a vision of that which ought to be. It must provide wise care for those who need it, in many cases intensive treatment for persons in serious difficulties.

As yet we have not the men who are competent to give it. The inner world is still compartmentalized. Few psychiatrists have the necessary understanding of religion, and few ministers of religion know anything about mental illness. But as we accept the challenge which mental illness brings to the minister of religion, as we study the inner world throughout its entire range from the bottommost depths of the infernal regions to religious experience at its best, then we may arrive at a new understanding of the laws of the spiritual life. Such an understanding will, I think, provide a solid foundation for a living and imperative summons symbolized by the cross of Christ, a summons to complete commitment to the sacrificial task to which he gave his life.

Preaching Missions

By ALBERT W. PALMER

WE ARE evidently feeling our way to a new and acceptable evangelism. The widespread desire for help and information in this direction was very manifest in the large and sustained attendance and almost breathless interest during Ministers' Week this year at our course on "Preaching Missions." Graham Taylor Hall, which seats over two hundred, was well filled at the four successive sessions. The name "Preaching Missions" is a clumsy one taken over from the Catholics and Episcopalians. With them it has an accepted meaning, but with us it is apt to be confused with some sort of a foreign missionary appeal. It really is, in fact, a "Religious Emphasis Week," with a very definite purpose and rather carefully worked out technique.

The drift of thought and information concerning this attempt to find a new method of evangelism, while escaping the evils of the old-time revival meeting and avoiding even the language of evangelism, was about as follows.

The Weakness of the Old Evangelism

The first hour was given over to a frank appraisal of the old-fashioned evangelism, where it had failed and why and what losses we had suffered not only from it but in our reaction against it. This was my particular responsibility in the course and I did not hesitate to deal vigorously with the evils on both sides. Professor Holt says that one advantage of being on the fence is that you can see what is going on on both sides! Well, you can do pretty well by looking over the fence occasionally, and that is all I tried to do. I have

suffered too many things from the old revival meeting to be on the fence about it.

The weaknesses of the old evangelism are easily catalogued. It was overemotional and told too many death-bed stories. It seemed unable to escape from a reactionary and intolerant theology. Billy Sunday sent too many Unitarians to hell! It overworked the motive of fear, and was too sure about the geography and population of the realms of Satan. It exalted a selfish individual salvation—"O that will be glory for me!" with an emphasis on the "me." It used cheap music and cheap psychological tricks. It was very professional and not always appreciative of the regular pastoral ministry. It left rather evanescent results and often a positively bad reaction. It had, apart from alcohol, gambling, and prostitution, no large or comprehensive social message. And it became in many cases grossly commercialized—perilously near the line of being a religious "racket."

Perils of Reaction

But in reacting against these evils the churches have suffered from other and different evils on the rebound. In escaping from too much emotion, we have often lost all really vital emotion. Indignant at the lack of respect for personal dignity, we have too often failed to challenge people to any definite commitment at all. Disgusted at the statistics of the soul-savers, we have sometimes become complacently indifferent as to the growth of church membership. Our church year has moved along on a dead level of routine, never broken into by any special appeal, and there was nothing a layman could do or at least was called upon to do but sit

in a pew and listen to a faintly perfumed little twenty-minute sermon once a week. Not much to stir the blood in a program like that!

A Constructive Evangelism

Having looked on both sides of the fence, what shall we say are the elements of a sane, constructive evangelism, one capable of being used effectively in a modern-minded church, such as all Congregational-Christian churches are supposed to be? Well, first of all, it will begin with childhood. It does not wait for adult life before confronting the soul with Christ and the issues of religion. Evangelism begins with the cradle-roll and a christening. An intelligent church school program, pupil-centered and seeking to impart appropriate ideals and opportunities for action, forms part of a well-rounded program of evangelism. So does a pastor's confirmation class to give definite instruction preparatory to church membership. [Here was interjected an outline of the communicants' class of the Madison Avenue Presbyterian Church of New York City as prepared by Dr. George A. Buttrick—an outline which, in response to general demand, has been mimeographed and is now obtainable by addressing either the Seminary or the chairman of the Preaching Missions Seminar, Rev. W. P. Johnston, 444 Lake Street, Oak Park, Illinois.]

But in addition to educational evangelism for children and young people, is there not also a very definite place for periods of special religious emphasis for adults? Here comes in the value of our increasing use of Lent and Holy Week for special sermons, worship services, religious dramas, and study classes. If some of these addresses can be by well qualified outsiders, all the better. There is possibility of deepened attention to a new voice.

It is just here that the "preaching mission," so called, comes in.

Technique of the Preaching Mission

The remaining hours of the course were given over to an exposition of the technique the preaching mission has developed during the last year in the experience of a number of ministers and churches near Chicago. Wilmer P. Johnston and William I. Caughran set forth the objectives, Wilfred Rowell and Albert Buckner Coe the methods, and Clyde McGee, Howard Stone Anderson, and Vernon W. Cooke told of the results of this new method of evangelism. All this has been partly set forth already in a printed pamphlet issued some months ago, and will be available in much more detail when all these addresses are published shortly by the Seminar on "Preaching Missions."

In brief, one may say that the objective of the preaching mission is to reinforce the pastor by bringing into his parish for ten days of special religious emphasis two carefully chosen brother ministers with special gifts and graces for this type of service. The further objective is to awaken the church, to stir it to deeper religious interest, enlarge its horizons, and give it a new consciousness of mission in the community. Beyond the awakening of the church itself the objective is to reach out into the community, secure the attention of those on the periphery of the church or beyond it, and confront them with the religious interpretation of life. The preaching mission also has an objective with relation to the individual—to help clarify his religious thinking, to bring new light into the darker problems of his personal life and to reinterpret Jesus to him as a friend and teacher and so, ultimately, as a guide and savior.

How this can be done, and how it has been done by preaching, by question

boxes, by religious drama, by personal conference, by impressive services of worship and spiritual dedication, there is no space to tell in detail here. Those interested can address the Seminar on Preaching Missions at 444 Lake Street, Oak Park, Illinois. It may be worth while to note in closing, however, that this new ap-

proach to an old task has now been given official credential by the denomination and the Seminar is now an integral part of the Commission on Evangelism and Devotional Life which has already done such admirable work through its Seminar on Worship and its Lenten Fellowship of Prayer.

Four Living Theologies

By A. C. McGIFFERT

THE four religious thinkers selected for discussion during Ministers' Week hail each from a different country and denomination: John Baillie is a Scottish Presbyterian; Edgar Brightman, an American Methodist; Emil Brunner, a Swiss Reformed; Friedrich von Hügel, a British Roman Catholic modernist layman. The last-named is catholic in another sense, too. He interprets Christianity much the most richly and widely. Of the four his is far and away the most cultured mind. His comprehensiveness reminds one of Horace Bushnell. As a young man he learned from his spiritual counselor that "there is no enemy of Christianity more profound and dangerous than that which renders it narrow."

Each of these men starts his thinking from a different point, according to his conception of the fundamental human need. Von Hügel thinks the human predicament is not primarily wickedness but weakness. The ache in the heart of Emil Brunner is arrogance, the fear of giving himself away. His selfishness isolates him from other people. So desperate is his personal plight that he identifies himself with the contemporary social scene and in-

terprets our cultural collapse as due to intellectual pride. Baillie feels the stress of transiency and homelessness in an apparently bleak, indifferent universe. Brightman starts with man's need for living in a reasonable world.

Brunner stands apart from the other three just on account of his particular interpretation of salvation. Salvation means for him a release from intellectual self-centeredness. Obviously, therefore, he cannot use his mind to effect an escape from itself. So he selects a way of finding God which is not dependent upon intellectual processes. Small wonder, then, that he employs a method familiar to many theologians and called by them the *via negativa*, the negative method. It denies to God any human qualities. We may know what God is not; we may not know what God is. Hence, the transcendence, the discontinuity, the fundamental skepticism in Brunner's theology. Hence, also, his refusal to identify our cultural achievements with the grace of God. As a protest this negative theology has its temporary place. But there is no permanent health in it.

John Baillie explicitly takes the opposite point of view: "the only affirmation

religion makes is that the highest ends which our conscience sets before itself are not foreign to the world's final end, but are on the contrary our surest available clues to the nature of that end." Baillie and Brightman and von Hügel base their theology on this *via eminentiae*, the positive principle of interpreting God by the highest we know: "If ye being evil know how to give good gifts to your children, how much more shall your father who is in heaven give good things to them that ask him." This difference in fundamental method represents one of the gravest cleavages in current, as in earlier, religious thinking. Christianity has always used both methods.

The significant contributions of these four men include the following:

Brunner's interpretation of faith as an act of decision by which at one and the same time we affirm our personality and know God; and also his understanding of the significance of dogma. Christian dogma, paradoxical and super-rational as it always is, arises out of the desire to free Christian faith from a kind of sterile intellectualist orthodoxy which is indifferent to ethical problems and shirks the travail of personal decision in ethical problems. Dogma is not the product of the rational spirit; hence the Christian may not escape into intellectual "spectatoritis." Faith is not a matter for the play of thought but for the practical decision of the will.

In addition to von Hügel's emphasis on the institutional aspect of religion—a point liberal Christians have for the most part insufficiently stressed—we find him singling out adoration and heroism as the elements that make a religion amount to something. "Before great things be silent." His mysticism, too, which he subjects to careful testing, has its perennial contribution to make in the way of discovering new truth through its empirical

contact with the richness and variety of objects and events.

John Baillie provides a moral tonic in his insistence that though values may be facts, not all facts are equally valuable: "Spaces and bulks and atoms and forces are not what really matters in this universe but truth and honor and courage and fealty." Only as we trust these values can we find ourselves at home in the world. The proving of religious faith is not the proof of mathematics or of natural science. A moral trust in reality carries its own certitude within it.

Edgar Brightman must have a fondness for a saying attributed to Karl Groos of Tübingen, for he quotes it on at least four different occasions: the distinction, namely, between theoretical relativism and practical absolutism. Convinced that a man must use his mind in religion as elsewhere, since God is truth, Brightman falls afoul of the dilemma of all philosophers. He never reaches the end of truth. Disillusionment haunts the steps of those who are open-minded. They never find a final resting-place for their thinking beyond which they may not or cannot go. Students of history face the same dilemma of theoretical relativism. When I came to edit my father's papers I placed first an address entitled, "What Is the Christian Religion?" His answer to this question, based on an historical approach, is that "there is no such thing as Christianity in general, though there are many particular Christianities." This is theoretical relativism. But he concludes his historical survey on the same note that Brightman concludes his metaphysical reflection, the note of practical absolutism: "Formulate your own Christianity, the Christianity of your group and be loyal to that. Act on its behalf, open-mindedly but with complete devotion."

"I am unable," confesses Dr. Bright-

man (and I make this concluding point in agreement with him, but referring it to all four of our living theologies), "to accept the conception of God held by either Karl

Barth or Henry Nelson Wieman: but my contact with them and their writings convince me that they are finding the reality of God in their lives."

Problems in the Life of Jesus

By BENJAMIN W. ROBINSON

I. The Son of God

JESUS was the Son of God who revealed the heart of the Father to the people of Galilee, of the Empire, and of the world. The meaning of the title "Son of God" is carefully explained by the apostle Paul in Galatians 4:1-5. The significance is indicated in passages throughout the New Testament and in Jewish literature. An ancient father used to select one or more of his many children to take up the responsibility of the home and to represent him when he was gone. The title "son" is used in distinction from the word "child." In religious usage all men are "children" of God, but only certain ones are adopted as his "sons" and representatives. "Blessed are the peacemakers, for they shall be called the Sons of God."

The idea that Jesus had no human father was held by some early Christians but not by all. Paul knew nothing of it (Rom. 1:3). John refers more than once to Jesus as the "son of Joseph" (1:45). Some of the narratives in Luke refer to "his father and his mother" (2:33), or represent Mary as speaking of his "father" (2:48). Modern Christians who follow Paul and John are just as loyal as those who follow other Christian leaders.

The story of the Virgin birth has become for many Christians a symbol of a deep Christian truth. Modern psycholo-

gists have studied its meaning in the souls of those who treasure it until they now know its deep religious significance. G. Stanley Hall in his book *Jesus* says, "The Virgin Birth stands for a Christian truth that Jesus is the Son of God." And "the psychologist of the folk soul" will be slow to touch or mar this beautiful thought. Modern leaders who understand the inner power of drama and poetry and art will understand.

II. The Miracles

There are at least five ways of looking upon the miracles of Jesus:

a) It is easy to understand many of the miracles. Jesus undoubtedly had remarkable power, both physical and psychic, in healing others. He was skilful in the cure of anyone afflicted with a fever or a mental disease. He could easily quiet the fears of his disciples in any storm.

b) Most of the miracle stories of the gospels occur also in the Old Testament and in other ancient literature. They are stories very generally accepted in that day. They were not intended to distinguish Jesus from Moses or other great miracle workers, but only intended to give him a place in the company of great religious leaders.

c) A third attitude, held by the majority of modern scholars, is called that of "literary growth." This may be com-

bined with the "form-criticism" of Dibelius. On this view the miracle stories tell us not only of some deed of Jesus, but reflect the religion and thought of the various people who told the stories in their own words. By studying the stories we can gather a most valuable collection of expressions of religion of wide variety.

d) The fourth way borders on the realm of homiletics rather than history. It was especially popular in the New Testament day, used constantly by Philo and Paul and the Gospel of John. It finds in the story an allegorical meaning. A man who is spiritually dead may be brought to life again by Jesus. Jesus can and does cure moral and spiritual disease and quiet mental storms. He still dispenses the bread of life to multitudes.

e) The fifth approach is to emphasize the Christian helpfulness exhibited by Jesus in each incident. Jesus never hurt anyone in any miracle. Here is the distinction between the miracles of Jesus and those of Moses or Paul. The attention of people today can be raised above sheer miraculousness by a dramatic outlining of the love and brotherliness which prompted Jesus in each incident.

III. The Resurrection of Jesus

No Christian leader need hesitate regarding the resurrection of Jesus. The beauty and truth represented transcend all individual differences on minor points. The old discussion as to whether Jesus really rose gave way years ago to the recognition that New Testament leaders had many different ideas regarding the resurrection. Matthew and Mark placed the appearances in Galilee. Luke and John placed the appearances in Judea. The appendix to the Gospel of John was written as a supplement to meet this double situation. The apostle Paul argues at length in many passages that the resur-

rection body cannot be physical but must be spiritual.

But all this has now given way to the great discovery of the meaning of the resurrection for early Christians. For a thousand years before Christ the peoples of the Mediterranean countries had been trained by a number of great religions to understand the significance of the resurrection. The national religion of Egypt, the worship of Isis, was only one of the religions which spread from country to country a few centuries ahead of the Christian expansion.

The overflowing of the Nile River every year drove the Egyptians out of their homes and brought death and destruction. In the course of time the people learned that it was this suffering and death which made possible the remarkable harvest and happy prosperity of the country. The experience became their religion. They dramatized the event. They pictured the inundated land as a prostrate hero, stricken down in death. The later beauty of the land they thought of as an angel, a goddess named Isis, who was in love with the stricken one. Her prayers were answered. The dead body came back to life.

As this religion spread through the Roman Empire, it lost its local references and became a drama, presenting first the tragic death and second the happy rising of Osiris. And there was added as a third act in the drama, the thought which had developed for a thousand years in Egypt, the thought that any man or woman may go through the same experience. You who have been dead in trespasses and sins, in discouragement and selfishness, may rise with him into newness of life.

This is the Easter message. "If winter comes, shall spring be far behind?" Nature is coming back to life. The power of the resurrection is the power of nature and of God. Make sure that your soul revives

this spring, that the flowers blossom, that the fruit and the harvest are healthy and ample. If love has died or hope has

suffered, the spring is near. The soul may rise with Jesus into realms of beauty and of love.

Alumni Notes

Compiled by BENJAMIN W. ROBINSON

1934. *Perry D. Avery* is doing social work in Washington, Pennsylvania. He went to Washington in July for the purpose of conducting a playground and recreational program in connection with a social settlement. Before the summer was over he was asked to become director and effect a reorganization of the work. Two old buildings were acquired and renovated to become the Neighborhood House in which Mr. and Mrs. Avery live and conduct a full educational, recreational, and social program. Through the FERA six teachers are employed in the work full time, and six Washington and Jefferson College students part time. The Averys have been kept very busy during this process of reorganization and expansion.

1932-34. *Ross Cannon* was ordained at the New England Congregational Church on Tuesday, November 20.

1934. *Roger Hazelton*, while taking post-graduate work at Yale Divinity School, was ordained on December 10, and is now pastor of the Congregational Church at Chester, Connecticut.

1934. *George Helliwell* has been called to the Thirty-eighth Street Congregational Church of Minneapolis, taking up his duties in February.

1932-34. *Ruth Morton* has been engaged by The Chicago Theological Seminary to teach an experimental course during the Spring Quarter on "The Arts and Crafts in Religious Education."

1934. *Dan D. Williams*, winner of the Seminary's E. W. Blatchford Fellowship, is taking post-graduate work in Columbia University.

1932-33. *Jack Blackmon* in Green River, Wyoming, is reaping the reward of two years of faithful, constructive work. A \$1,500 fur-

nace has been installed; a budget increase of 15 per cent has been oversubscribed.

1929-33. *Peter Jansen* has left his pastorate at Granite Falls, Minnesota, to become the minister of the Sauk Center Church.

1933. *Joseph C. Sides* has been appointed as Chaplain of the 22d Forestry District, at Camp Mill Creek, Anna, Illinois.

1933. *Verdette Walters* is pastor of the Mayflower Church, Englewood, Colorado. Twenty-four new members were received at the January Communion Service. He has been very successful with candle-light services and in presenting Professor Eastman's play, "The Great Choice." He has organized courses in religious leadership.

1933. *Jacob M. Warkentin* was ordained November 12 at Humboldt, South Dakota. The ordination sermon was preached by Sam Keck, Class of '16, State Superintendent. George Helliwell, '34, gave the invocation.

1931-32. *André F. Liotard* has taken up his duties as minister of the French Church at Washington, D.C.

1932. *David Swartz Malaiperuman*, Madras, India, is studying for his Ph.D. at the University of Chicago.

1932. *Henry F. Maxwell* was married to Miss Mary E. Ketron on September 30, ordained on November 27, and is now minister of the Congregational Church at Ashland, Wisconsin.

1930-32. *Evah I. Ostrander* is now assistant to Dr. Matthew Spinka in Hammond Library.

1932. *Clarence E. Parr* and Mildred Helen Edwards of Denver, Colorado, were married on September 5, 1934, in Iliff Chapel on the Denver University campus. Mr. and Mrs. Parr have accepted a call to Plymouth Church in Fargo, North Dakota. Mr. Parr served

Calvary Evangelical Church in Fargo for five years prior to coming to Chicago Seminary in the spring of 1931. He returns to Fargo with the heartiest good-will of his former parishioners and with every prospect of a happy and worth-while ministry at Plymouth Church.

1932. *V. M. Samuel*, of Madura, India, is now at the University of Illinois, studying for his Ph.D.

1931. *Milton A. Bierbaum*. Several representatives of the Seminary were present at the Recognition Service for Milton Bierbaum as he began his pastorate at the Flossmoor Community Church, on Friday evening, November 23. He was married to Miss Charlotte Maxwell in Hilton Chapel on January 13.

1931. *Joseph Mayne* began his new pastorate at Abingdon, Illinois, on January 1.

1931. *Masao Morikawa*, of Doshisha University in Kyoto, Japan, is the proud father of a baby son, named "Suichi," meaning "to master the one thing." Mr. Morikawa says, "It is surprising to realize how much change a birth of a baby makes to a home."

1930. *Harold Hatcher* is just beginning his new work as research secretary for the Council for Social Action. His headquarters will be in New York.

1930. *Harold Matthews* sends us interesting letters of his new work at Fenchow, China. Again we extend to him and to Timothy Chin, '31, and to Paul Reynolds, '18, and their families our heartiest greetings and good wishes.

1930. *Demetrios Stylianou* is teaching at the Voorhis School for Boys, San Dimas, California.

1930. *Lawrence E. Tenhopen*, First Congregational Church, South Haven, Michigan. Helen Elizabeth arrived January 25. Carol Margaret is almost a year and a half old. Tenhopen is trying to persuade the Seminary Players to trek to South Haven and give a religious drama before his congregation.

1930. *Ezra Young* was ordained on November 19 at the First Congregational Church at Madison.

1929. *Richard Keithahn*, while awaiting the completion of his plans to return to India, is filling a temporary pastorate at Paxton, Illinois.

1929. *Everett MacNair* and Mrs. MacNair

(Irene Taylor) entertained the Western New York Association at their church in Niagara Falls.

1929. *Ivan R. Smith* has transferred from Abingdon, Illinois, to the Congregational-Christian Church of Winchester, Virginia.

1929. *Donald Sterling*, formerly of Hartford, Wisconsin, has just accepted a call to Elroy, Wisconsin.

1929. *Gregory Vlastos* gave two addresses at the Thirteenth National Convention of the Y.W.C.A. in Philadelphia last May. The National Board of the Y.W.C.A. regarded these addresses as so important that they have been printed by the Woman's Press, and are now available in booklet form. The first is entitled, "The Meaning of Commitment," and the second, "The Christian Faces the Social Crisis."

1928. *Alfred H. Bartter*, from Sioux Rapids, Iowa, has gone to the Christian Church at Madrid, Iowa.

1928. *Charles M. Houser*. At the October meeting of the Executive Committee of the Seminary the Reverend Charles M. Houser of Fort Wayne, Indiana, was elected to the Board of Directors. This brings on to our Board now two of our younger alumni, Nelson Dreier, '29, and Houser.

1927. *Gordon A. Riegler*, of the First Congregational Church, Moorehead, Minnesota, has edited a most useful little book entitled *A Book of Devotions for Young People*, Remari Press. It is a handy little volume such as we wish all our Seminary men might edit, each in his own particular field. The Second Annual Youth Institute was held in Riegler's church December 27 and 28. Professor Eastman's play, "The Great Choice," was one of the items on the program.

1925. *F. P. Frazier*, who is in charge of the Indian work of the A.M.A., has moved from Eagle Butte to Fort Pierre, South Dakota, to be nearer the center of his field.

1925. *Norman L. Rice*, after ten years of faithful service as a missionary in South Africa, is now in America on furlough, and has been called as the pastor of a home mission field in Oklahoma, with headquarters at Okarche.

1924. *James W. Fifield, Jr.*, for ten years minister of the East Congregational Church at Grand Rapids, Michigan, is now the pastor of

Dr. Carl S. Patton's former church in Los Angeles, California.

1922. *Clifford Manshardt* is carrying out the responsibility of the big trust fund in Bombay, India, of which he has been made Director. The first project is the establishing of a Graduate Teachers' Training College for women. Building operations are already starting for a school for the training of public-health workers, to be erected as an addition to the Nagpada Neighborhood House.

1917. *Benjamin J. Trickey* has been called from Spencer, Iowa, to the Congregational Church in Marshalltown, Iowa.

1913. *Paul S. Newey* has now been pastor of the Assyrian Evangelical Church, 2501 North Racine Avenue, Chicago, for fifteen years. He organized the church with thirteen members. It now has a membership of over 250. The report of the church shows its constant growth and success.

1912. *Norman E. Sinninger*, since March, 1927, has been pastor of the Congregational Church of Christ, Clintonville, Wisconsin, an industrial city of 3,500. His pastoral (and theological) ideals are embodied in a blank-verse poem, "The Pilgrim Preacher of Today" (the *Congregationalist*, January 25, 1934; also requested for publication in the 1934 edition of *Anthology of Magazine Verse*). He received the S.T.D. degree in 1930 from Webster University.

1898. *Benjamin S. Varjabedian* has been supplying Armenian Evangelical churches at West Pullman and Waukegan. He has a long record of useful service, including ten years of

ministry in the Northwest, and eleven years as organizer for the Near East Relief.

1891. *Samuel M. Hilliard*, Highmore, South Dakota, writes an interesting letter regarding his work in the early days. While a student at the Seminary, he founded and organized the Grand Avenue Congregational Church of Chicago.

1888. *Harry A. Cotton* has been minister of the Illini Congregational Church, Warrensburg, Illinois, since 1921. He was 75 on February 1. At the celebration Dr. Robert Gammon, '99, was the speaker of the day. Mr. Cotton was a classmate for a while of President O. S. Davis.

1923. *John R. Hoerner*, pastor of the Congregational Church of Algona, Iowa, died suddenly in December. The service in Dubuque was held in the church of Arthur R. McLaughlin, '19.

1898. *William K. Bluhm* died March 14, 1934, in New York. He was Secretary of Eastern Missions for the Congregational and Christian Church Extension Board.

1892. *G. E. Green* passed away November 27, at the age of 70. He had attained a very high place in the hearts of the people of South Dakota. He has been the pastor of the Congregational Church in Waukonda for the last ten years and Registrar of the South Dakota Congregational Conference for thirty-one years, 1903-34. Miss May K. Cowles, who was for a number of years on the office staff of the Seminary, is his sister-in-law.

Book Reviews

RELIGION MEETS THE MODERN MIND

By *Russell Henry Stafford*. New York: Round Table Press. 214 pp. \$2.00.

In this timely and stimulating book Dr. Stafford of the Old South Church, Boston, a former director of our Seminary, has put in crisp, short sentences and vigorous, challenging language the outstanding ideas of religion as interpreted from the modern viewpoint.

While not everyone will agree with Dr. Stafford's theology in every detail, the spirit in which he approaches religious questions is one of free inquiry and constructive evaluation which is the genius of modernism. For that reason it is the kind of book which will be much prized by ministers as something to put into the hands of students and thoughtful laymen. It also has a mission to that important group of people who have lost contact or re-

acted against the religion of their youth and are in danger of becoming almost pagan or at least religiously illiterate. In their case, if one may reverse the title, it will help the modern mind to meet religion.

ALBERT W. PALMER

THE PROPHETS AND ISRAEL'S CULTURE

By William Creighton Graham. Foreword by Shailer Mathews. Chicago: University of Chicago Press. 117 pp. \$1.50.

This volume is one of the series of "Handbooks of Ethics and Religion," and is written by the Professor of Old Testament Language and Literature in the University of Chicago. The equipment of the author for the production of such a volume, and the amount of learning that lies back of it, are equally obvious. The justification for another volume about the Hebrew prophets lies in the angle of approach to the subject. The thesis of the author is that the prophets have usually been studied with little or no reference to the cultural background of their work or to their influence upon the development of Hebrew culture. "Religion" he says, "is the matrix of culture." "It is in the bringing of culture to birth that religion, which is the mother of culture, plays the chief rôle." The author describes the type of culture in Palestine before the rise of the prophets, and sets forth the contribution of the prophets to a more advanced Hebrew culture. Fundamentally, Professor Graham says, the prophets were thinkers, philosophers. The core of their philosophy is that "the totality is a universe, all the parts of which are organically related to each other and genetically related to the whole; that the part cannot coerce the whole, but may co-operate with it; and that whatever is anti-personal has no abiding place in a whole which is personal." All culture is based upon the production of wealth, and to this production the prophets were not foes. But they protested against the exaltation of merely physical or material values. They objected to the essentially magic trait that lingered in the popular cult down into their own times. They were not "pragmatists"; they did not think that the social ills of their time could be cured by substituting one economic

scheme for another. But they insisted on the value of personality, they developed in the Hebrew people the habit of self-criticism, they purged the cultus of its remnants of sympathetic magic, they urged a different way of interpreting the meaning of life. They could not bring their philosophy of life to an adequate social expression; "the prophetic way was, so to speak, a culture in the making." But their influence survived in what was best in both the Jewish and the Christian cultures. The author has appended a valuable bibliography and index.

CARL S. PATTON

FORM CRITICISM. A NEW METHOD OF
NEW TESTAMENT RESEARCH

Translated by Frederick C. Grant. Chicago: Willett, Clark & Co., 1934. 161 pp. \$2.00.

This is a translation of two German essays presenting two different glimpses into the new German *Formgeschichte*. The first, "A Study of the Synoptic Gospels," is by the great pioneer in this field, Rudolph Bultmann. The second is "Primitive Christianity in the Light of Gospel Research," by Karl Kundsinn.

The method in general is to read each story of the Gospels as an expression of the religion of the day and place, where it was written. Each story can be again analyzed into its component elements, each picturing a stage in the development of the individual story or saying. Thus a rich collection or gallery of religious productions is revealed. *Form Criticism* then undertakes to formulate the rules and principles controlling the development of early Christian tradition.

Two quotations will illustrate, one a miracle, and one a saying:

In the gospels as a rule it is simply stated, as likewise in Hellenistic narratives, that the wonder worker approaches the patient—perhaps coming to his bedside—lays his hand upon him or takes him by the hand and utters the healing word. It is also characteristic that these words are as a rule given in an unknown foreign tongue, like "Talitha kumi" (Mark v. 41) and "Ephphatha" (Mark vii. 34) (p. 37).

Another example is the saying about confession of faith in Jesus. . . . Originally this saying ran, "Whosoever confesses Jesus (and his words), him

also will the Son of Man sometime confess"; Jesus clearly distinguishing himself from the Son of Man (as he does also in Matt. xxiv. 27, 37—Luke xvii. 24, 26, and elsewhere, speaking of the Son of Man in the third person); but since for the Christian community it was axiomatic that Jesus himself was the Son of Man, the old form of the words was not retained, and it may be readily understood how Matthew came to make Jesus say: "Whosoever therefore shall confess me before men, him will I confess" (p. 50).

While such study may seem at first over-critical, the reader is soon fascinated and is led into a deeper and deeper analysis of the gospel material. Step by step he comes closer to a knowledge of the historical Jesus.

BENJAMIN W. ROBINSON

FROM TRADITIONAL TO GOSPEL

By Martin Dibelius. Translated by Bertram Lee Woolf. London: Ivor Nicholson & Watson, Ltd., 1934. 311 pp. 8s. 6d.

Just as this number of the REGISTER is going to press, the first copy of this long-expected, eagerly awaited book arrives. It is the translation of the revised second edition of *Die Formgeschichte des Evangeliums* by Professor Dibelius of Heidelberg. While Bultmann may be regarded as the pioneer founder of *Formgeschichte*, this handbook by Dibelius gives us the best expression of the principles and conclusions involved. For English-speaking ministers the book is comparable in importance to the first books on the mystery religions of twenty years ago, or to Deissmann's first work of forty years ago on the popular quality of New Testament literature. Dibelius fills in the years between the ministry of Jesus and the writing of the gospels. The evolution of early Christian preaching is portrayed in all its remarkable variety and power.

BENJAMIN W. ROBINSON

THE RESURRECTION OF JESUS

By Selby Vernon McCasland. New York: Thomas Nelson & Sons, 1932. 219 pp. \$2.00.

The author has presented "a new study of the belief that Jesus arose from the dead, of its function as the early Christian cult story, and of the origin of the gospel literature." McCasland received his degree from the University of

Chicago and is teaching in Goucher College in Baltimore. He has given a keenly critical and helpfully constructive analysis of the growth and development of early Christian faith in the resurrection of Jesus. His first chapter is on the "Christian Cult Story." He then inquires into the events behind the religious ritual. A later chapter is devoted to study of the particular meaning of "The Third Day," a still later chapter to "The Quest for Immortality."

This is the best book in English to have at hand as a help to the study of the meaning of the resurrection in the mystery religions. Let us hope that the author will write another book on the resurrection which will begin where this leaves off and give the religious significance and practical helpfulness of the cult story in its influence upon the lives of worshippers of the first century and of all the centuries.

BENJAMIN W. ROBINSON

THE CATHOLIC CHURCH IN ACTION

By Michael Williams. New York: Macmillan, 1934. 358 pp. \$2.50.

One may read here of the Vatican, papacy, cardinals, congregations, tribunals, offices, diplomatic service, hierarchy, parish priest, foreign missions, relations with Eastern churches, parochial education, liturgy and mass, and the work of laymen and laywomen. Statistics appear unobtrusively: "It is supposed that the annual income of the Holy See amounts to about \$30,000,000"; "There are about 400,000 monks and 800,000 nuns."

Sampling one subject: the reader may learn about the pope and his College of Cardinals; that no illegitimate child or near relative of a living cardinal may become cardinal; that a cardinal's "pontifical hat" is hung from the cathedral roof above his tomb until it moulders; that in 1846 there were but eight non-Italian cardinals, whereas in 1932 there were 26 Italian and 29 foreign cardinals; that the consistory of cardinals serve "simply to enlighten the pontiff, who alone makes the decisions"; that the pope is not above a common after-dinner amenity; that he administers the revenues of the Holy See without accounting to any one; that "Despite the fact that the Pontifical throne has been besmirched by the private lives of such pontiffs as Sergius III,

etc. . . . Catholics hold that these Popes did not err in matters of dogma nor did they attempt by any pronouncement to justify their own conduct" (p. 43).

The "Curia," the reader will find, is not a bureau of espionage, nor is "The Sacred Penitentiary" a jail for erring priests. During 1847-67, when the United States was sending diplomatic representatives to the Vatican, our President Roosevelt's paternal grandfather was one of them.

The author did not write an apologetic for the Roman Catholic view; but properly, a serene, devout, yet morally critical faith infuses his work. It is perhaps the best guide-book in English print to the contemporary life and work of our mother church.

LAURENS HICKOK SEELYE

URBAN ORGANIZATION OF PROTESTANTISM

By Wilbur C. Hallenbeck. New York: Harper's, 1934. (Published for the Institute of Social and Religious Research.) 285 pp. \$1.50.

Dr. Hallenbeck here presents a comprehensive picture of denominational city missionary societies. He deals with their history and evolution, their work, their organization and procedure, their inter-denominational and intercivic agency relationships, their methods and means of promotion, and their accomplishments. In addition to dealing with all of these problems on the basis of concrete studies of many city societies, he interprets their work and presents a philosophy of their objectives.

The book is excellently written, but due to its subject matter it will not compete with Thornton Wilder. It is a book which will need to be studied by all the executives and members of the boards of directors of city societies and all urban ministers and laymen who are interested in the work of their denominations.

S. C. KINCHELOE

THE PROTESTANT CHURCH AS A SOCIAL INSTITUTION

By H. Paul Douglass and Edmund deS. Brunner. New York: Harper's, 1935. (Published for Institute of Social and Religious Research.) 368 pp. \$2.50.

The Protestant Church as a Social Institution comes to us after fourteen years of study on

the part of a company of workers in the Institute of Social and Religious Research. Two of these workers, leaders in their respective fields, one a student of urban religious life, the other a student of rural religious life, joined forces to present a volume which summarizes and generalizes the work of the group.

Although the authors do not claim that this present volume is a complete sociology of religion, it does cover a very wide range of topics, and for Protestantism furnishes a good start in the production of a scientific statement of the way such groups behave. The authors touch briefly the history and evolution of the church in the United States. They analyze the factors and processes within the church itself. A very valuable section of the book deals with the factors which condition the church—factors of environment, co-operation and integration of the churches themselves and of the intellectual and religious climate in which the churches find themselves. They see in the promise of unity the most hopeful sign that Protestantism may play a significant rôle in American life.

S. C. KINCHELOE

THE ESSENCE OF PLOTINUS

Compiled by Grace A. Turnbull. New York: Oxford University Press, 1934. xx+303 pp. \$2.50.

Miss Turnbull has conscientiously performed a useful task in compiling and editing extracts from the *Six Enneads* of Plotinus, and Porphyry's *Life of Plotinus*. Although she has based her work on the translation of Stephen MacKenna, whose monumental edition was published in five volumes, she has compared the latter with the original Greek and introduced her own renderings and modifications. Besides, she has added an appendix, in which she had carefully traced the influence of Plotinus upon such great minds as those of St. Augustine, Dante, Schiller, Coleridge, Emerson, and Tennyson. Christian theology and particularly mysticism owe such a profound debt to Neoplatonism as a whole and above all to Plotinus, that it is a cause for rejoicing that in this abbreviated compass the work of the greatest of Neoplatonists is made accessible to the wider public.

MATTHEW SPINKA

VALE

By William R. Inge. New York: Longmans, 1934. 127 pp. \$1.60.

This is Dean Inge's terse description of the lifelong progress of his inner life, penned upon his retirement from the deanship of St. Paul's. He disclaims any intention of writing an autobiography, on the ground that it would be immodest—a point of view truly worthy of a disciple of Plotinus! Instead, he gives us an estimate of his attainments in the spiritual and intellectual realms. The book affords the reader an insight into the motivations and the genius of the author which must result not only in greater understanding of his thought, but in a deeper appreciation of the man himself. For Dean Inge is a great thinker to whom we owe much in respect to the recovery of the importance of Plotinus, and of the value of mysticism generally; but he is also a great personality. It does one good to read his simple but sincere appreciation of his wife's influence upon his life, and of the educative value of his children. "The gloomy dean" could not have been quite so gloomy in the circle of his own family!

MATTHEW SPINKA

PSYCHOLOGY AND LIFE

By Leslie D. Weatherhead. Cincinnati: Abingdon Press, 1935. 280 pp. \$2.00.

An interesting and well-written account by a well-known English clergyman of his attempts to combine the gospel according to Freud with the gospel according to Jesus. The book brings no new contribution to the understanding of human nature, and the line of development which it represents in modern church work is to be endorsed only with important reservations.

ANTON T. BOISEN

THE PROBLEM OF MENTAL DISORDER

By the Committee on Psychiatric Investigations of the National Research Council. New York: McGraw-Hill, 1934. 388 pp. \$4.00.

This symposium, edited by Madison Bentley, Professor of Psychology at Cornell University, covering the present state of our knowledge concerning mental illness, consists of two

chief parts: current views in psychiatry and the contributions of the supporting sciences. Among the contributors are such distinguished names as Macfie Campbell, Adolf Meyer, Judson Herrick, Roy G. Hoskins, Stanley Cobb. The conclusion arrived at is that adequate understanding of the disorders and adequate therapy are both wanting. With the exception of the psychoanalysts the psychiatrists are all inclined to stress possible lesions in the central nervous system. But our knowledge of cerebral physiology is still woefully lacking. We know practically nothing of the fundamental bodily processes which initiate and sustain perceiving, remembering, desiring, resolving, fearing, understanding, etc. Until we know the essential *modus operandi* of the normal performances it is hardly satisfying to assert that doubtless brain changes of a pathological character underlie the delusions of the paranoid or the stupid remoteness of the hebephrenic. The problem of mental disorder has to do with man as a socialized being and with the social relationships, criticisms, aspirations, and judgments which affect him, quite as much as with the physical organism. It is therefore important to keep an open mind, and we should not prejudice the hearing of new facts by insisting that they must sustain some cherished theory such as that old conflicts are harbored in the unconscious or that the anxiety of the neurotic must be based upon a brain disease.

ANTON T. BOISEN

SOCIAL AND RELIGIOUS PROBLEMS OF YOUNG PEOPLE

By Sidney A. Weston and S. Ralph Harlow. New York: Abingdon Press, 1934. 288 pp. \$1.75.

If one wants a wide assortment of opinions and points of view on all sorts of matters relative to religion and morals among American college students, this book is an excellent place to find that assortment. The aim of the authors was to assist discussion groups in developing independent thought among their members. Obviously, it is not possible to lay down rules of conduct for all possible emergencies; life is too varied for that. And even if such rules could be secured somehow, they would

lack the sanctions of personal loyalty and conviction needed to give them authority. The only way, then, is to develop individual powers of choice, and to enlighten those choices with as much knowledge as possible. This book aims at exactly that outcome.

Only four main divisions of religious and moral interest are listed, but the range in each is very wide. Under "Social Relationships," the problems of sex mores are discussed, and the type of discussion will illustrate the authors' attack upon the other problems with which the book deals. First, the problem is stated. Then, it is briefly analyzed. Then, an objective is set up, toward which the forthcoming discussion is supposed to point. Finally, a paragraph or a page or so of source material is given; and the discussion is given in full and verbatim. In some instances, conclusions are reached; in other cases, the matter is left without conclusions. In this general way, the authors deal with "Social Relationships," "National and International Problems," and two sorts of religious problems—general and particular.

Naturally enough, not all parts of the book are uniformly good or useful. I've read it through four times, and I'm still puzzled whether to recommend it or not. I think the chapter on "Social Relationships" reads like an argument between a mid-Victorian maiden aunt and Aldous Huxley; and the conclusions are very poorly drawn. On the other hand, the chapter that deals with the place of Jesus in Christianity, the use of the Bible, and prayer, I feel to be excellent. The whole thing is oversimplified; yet there is a point and purpose about it which I feel to be entirely valid. I wish I could run a discussion group as well as these authors appear to do it! Oh, well, read it yourself.

CHARLES STAFFORD BROWN

250 BIBLE BIOGRAPHIES

By Frank S. Mead. New York: Harper's, 1934. 250 pp. \$2.00.

In a crisp, journalistic style Mr. Mead gives us two hundred and fifty thumb-nail sketches of the men and women of the Bible. Each sketch numbers approximately two hundred words. He thus gives the same amount of

space to Chedorlaomer that he gives to Jesus. In spite of this lack of proportion and perspective, the book makes a useful ready reference for those who want information about Bible characters, but who do not wish to take the time to consult all the references in a concordance and look them up in the Bible.

FRED EASTMAN

ONE HUNDRED POEMS OF PEACE

Compiled by Thomas Curtis Clark and Winfred Ernest Garrison. Chicago: Willett, Clark & Co., 1934. 90 pp. \$1.25.

Yes, your old familiar half-dozen poems of peace are here, but with them nearly a hundred others that have been beating out their rhythms in poets' hearts. Together they swell into a chorus of hope and determination. From Edwin Markham's "The Desire of Nations" to Studdert-Kennedy's "Is It a Dream?" the mood of these poems is that of realism, not of wishful thinking. Only twenty-three of them are by women. You will not find a poem here that is already published in *Quotable Poems*, volume one or two. You may think that the compilers stretch their imaginations to call some of these selections poetry, or to find a specific peace note in others, but if you do not know Romaine Rolland's "Two Dwelling Places," or Walter Rauschenbusch's paraphrase of the thirteenth chapter of Corinthians, or Laura Simmons' "Munitions Maker," or John Galsworthy's "The Valley of the Shadow," or Robert Freeman's "Peace on Earth," you have a great discovery awaiting you. Such poems are not jingling ditties praising peace. They are the solemn, almost grim, songs of men disillusioned about war and now resolved on the high adventure of winning peace. Garrison and Clark have performed a public service in assembling this anthology and in keeping it brief.

FRED EASTMAN

THE SECRET OF VICTORIOUS LIVING

By Harry Emerson Fosdick. New York: Harper's, 1934. 246 pp. \$1.50.

The title sounds trite, but the sermons are not. Fosdick is pre-eminently the preacher's preacher. Following him as a model is un-

doubtedly lifting the quality of American preaching in clarity, contact with reality, and directness of attack. Especially marvelous is the wide range and inexhaustible store of illustrations. While first-hand illustrations which have grown up out of one's own reading and experience are best and most convincing, still a second-hand illustration is often better than no illustration at all. If you borrow from Fosdick, and give him credit, your congregation will forgive you. In true scriptural fashion I read the last sermon (on "Intimations of Immortality") first and I could wish everyone else might do the same so as to be sure not to miss it. Then read "The Unknown Soldier," and after that anywhere you please!

ALBERT W. PALMER

THE GODS OF MEN

By Oswald W. S. McCall. New York: Harper's, 1935. 118 pp. \$1.00.

Dr. McCall is an outstanding preacher of the Pacific Coast, an Australian by birth, and a Californian by adoption. Preaching in the college town of Berkeley, where the University of California is located, he faces all the storms that blow across the intellectual horizon. These sermons reveal a vital, informed, and stimulating religious faith which has come to grips with the modern temper. They are not mere philosophizing, though sound philosophic thought underlies them, but they are genuine preaching such as all men who live out of doors in this stormy world of ours will find it heartening to hear.

Other recent books in this Harper's Monthly Pulpit which are of outstanding interest and value are *Like a Trumpet* by Charles E. Jefferson, *We See Jesus* by W. P. Merrill, *When God Hides* by Paul E. Scherer, and *The Inexhaustible Christ* by Carl Hopkins Elmore.

ALBERT W. PALMER

ARROWS OF LIGHT

By Boynton Merrill. New York: Harper's, 1935. 111 pp. \$1.00.

This is the January offering in Harper's Monthly Pulpit, and will have special interest to Congregational-Christian ministers because

of the impressive worship services conducted by Dr. Merrill as chaplain of the Oberlin General Council last June. Some of the material used then appears in these poetic and uplifting sermons, notably the one on "God Flings the Purple." In their simplicity, spirituality, and rare combination of modern intellect and permanent religious insight these sermons are worthy of all praise, and will be widely influential.

ALBERT W. PALMER

REALISTIC THEOLOGY

By Walter Marshall Horton. New York: Harper & Bros., 1934. 207 pp. \$2.00.

What is happening to Walter Horton? One who did not know him might think he was getting ideas of grandeur. In this most recent series of impressionistic lectures he writes about the disintegration of liberal theology. Has he identified himself with liberalism and confused the disintegration of his own theology with that of liberalism as a whole? He refers to the collapse of "liberalism as a system of theology," without, however, identifying or defining that system. Religious liberals have, in fact, no common set of doctrines. They share no philosophy in common. Some are idealists; some, realists; some, pragmatists. Some use the scientific method, others the intuitional. Their mood differs: some being sensitive to transcendence, others to immanence. Their social theories vary. To characterize liberalism, as Horton does, as identical with idealism, romanticism, optimism, subjectivity, is to speak in half-truths that may be popular but are not illuminating.

Once he gets past his unhappy first section, however, Horton has many good things to say, in a thoroughly liberal vein. He undertakes to discover and recover the significance for liberals of ancient Christian doctrines such as that of providence, atonement, the uniqueness of Christ, original sin, the church.

His use of American theology instead of European theology to illustrate the historic development of liberalism deserves applause. It is high time American theologians studied their own background more carefully.

A. C. MCGIFFERT

THE MEDIATOR

By Emil Brunner. New York: Macmillan, 1934. 622 pp. \$6.50.

I know of no other book in English equal to this extensive study of "the central doctrine of the Christian faith" as a means of becoming acquainted with the mood, the method, and the theological conclusions of one of the outstanding Barthians. Brunner pays his disrespect to the intellectual sterility and escapism of orthodox Christianity, pointing out, for example, how the doctrine of the Atonement becomes "a pillow upon which the lazy and cowardly conscience lays down its head and falls asleep." He is right, of course, and many a liberal has said the same thing; yet as a general denouncement of orthodoxy his statement is a gross exaggeration.

But it is not the deficiencies of orthodox Christianity with which he is most concerned. He strikes them a glancing blow, but he comes into head-on collision with liberal Christianity, and especially with liberal evaluations of human nature and use of rational and ethical methods in theology. To my mind the modern religionist or idealist will not wince under the pounding of his blows as he would like to have them. His trouble again is exaggeration. His opponents will see in his delineations not portraiture but caricature. To take a single sample. What liberal holds that "belief in progress means a knowledge beforehand exactly how all will turn out"?

Brunner is desperately anxious to break our arrogant self-will and thereby honor God. This is good. But he seems not to be aware of an arrogance which dishonors man, the arrogance of assuming that all men, or more particularly liberals, are arrogant like himself. This is another exaggerated generalization which also

tends to diminish the effectiveness of his polemic.

Brunner is mistaken, I think, in supposing that no modern religionist feels the sense of guilt and the helplessness which have overcome himself. Some have. But they question whether their experience of salvation in Christ can be expressed only or best in the formulas of traditional Christianity, formulas which Brunner himself acknowledges lend themselves so easily to intellectual sterilization. I wonder whether there may not be a possibility of coming to terms with Brunner in spite of himself. What he hates like poison is the attitude of the mere spectator toward life. He calls for decision. This is his absolute, for action is always an absolute, a uniqueness. On this point many will agree with him. Is he ready to agree with them that the theological formulation of religious decision may be put in terms other than those of traditional orthodoxy?

In conclusion let me say that Brunner understands liberalism so well, even though he has abandoned it, that his slashing book becomes challenging reading for the modern Christian thinker. He deals in detail with the person of Christ as at once God and man, and with the work of Christ in reconciliation and atonement. Those who know his other volumes in translation will be glad to see how their staccato dogmatic statements about methods and values are here amplified and exemplified, though they will not always be able to understand why he is so spendthrift of words. Doth he protest too much? I should like to add a word of commendation for the translator. She had a difficult task. And for the publisher for making this work available for us.

A. C. MCGIFFERT

Hammond Library Extension Service Bulletin

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in stamps upon return of the book.

It is advisable that a list of five to ten titles in their order of preference be submitted since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:

DIBELIUS, MARTIN: From Tradition to Gospel
GRAHAM, W. C.: The Prophets and Israel's Culture
GRANT, F. C. (tr.): Form Criticism
KAGAWA, TOYOHICO: Jesus through Japanese Eyes
SCOTT, C. A. A.: Footnotes to St. Paul

Church History:

BINDER, L. R.: Modern Religious Cults and Society
CREED, J. S., AND SMITH, J. S. B.: Religious Thought in the
18th Century
FLEMING, J., AND OTHERS: The Beginnings of Our Religion
GARRISON, W. E.: Intolerance
GRANT, A. J.: The Huguenots
LITTLE, V. A. S.: The Christology of the Apologists
NYGREN, ANDERS: The Church Controversy in Germany
PIPER, OTTO: Recent Developments in German Protes-
tantism
SHEDD, C. P.: Two Centuries of Student Christian Move-
ments
WILLIAMS, MICHAEL: The Catholic Church in Action

Science of Religion and Missions:

Condition of India
GRISWOLD, H. D.: Insights into Modern Hinduism
HAYDON, A. E. (ed.): Modern Trends in World-Religions
HELSE, A. D.: Education of Primitive People
JOHNSTON, R. F.: Confucianism and Modern China
MORTON, T. R.: Life in the Chinese Church

Philosophy, Psychology, and Science:

BOODIN, J. E.: Three Interpretations of the Universe
MEAD, G. H.: Mind, Self, and Society
TURNBULL, G. H. (comp.): The Essence of Plotinus
WEATHERHEAD, L. D.: Psychology and Life

Religion and Theology:

BOODIN, J. E.: God
FRANKS, ROBERT S.: The Atonement

HEADLAM, A. C.: Christian Theology
HORTON, W. M.: Realistic Theology
McGIFFERT, A. C.: Christianity as History and Faith
MICKLEM, E. R.: Our Approach to God
TEMPLE, WILLIAM: Nature, Man and God

Practical Theology:

ATKINS, G. G.: Preaching and the Mind of Today
ELMORE, C. H.: The Inexhaustible Christ
GILKEY, J. G.: You Can Master Life
HOUGH, L. H.: The Church and Civilization
JACKS, L. P.: Ethical Factors of the Present Crisis
PAGE, KIRBY: Living Triumphantly
PERRY, J. DEW. (ed.): The Revealing Christ
SCHERER, PAUL: When God Hides
WATSON, S. A., AND HARLOW, S. R.: Social and Religious Problems for Young People

Social Ethics:

ARMSTRONG, P. C., AND ROBINSON, F. E. M.: City and Country
BARKER, L. V.: Lay Leadership in Protestant Churches
BURKHART, T. A.: Thinking About Marriage
COLTON, E. T.: Four Patterns of Revolution
GREGG, R. B.: The Power of Non-Violence
HALLENBECK, W. C.: Urban Organization of Protestantism
JOHNSON, F. E.: The Church and Society
JONES, E. S.: Christ's Alternative to Communism
LASKI, H. J.: Democracy in Crisis
MATHEWS, S.: Christianity and Social Process
LUNDBERG, G. A., AND OTHERS: Leisure
OVERSTREET, H. A.: The Guide to Civilized Leisure
REUTER, E. B. (ed.): Race and Culture Contracts
RIEGEL, O. W.: Mobilizing for Chaos

Drama and Literature:

ALLEN, P. S.: Erasmus
BERDYAEV, N.: Dostoievsky
ENGELS, L.: Ludwig Feuerbach
FRANK, WALDO: The Death and Birth of David Markand
EASTMAN, FRED: Plays of American Life
GADE, J. A.: Life of Cardinal Mercier
HAWKES, CLARENCE: Doctor Thinkright
INGE, W. R.: Vale
McKEE, R. E.: The Lord's Anointed
ZWEIG, STEFAN: Erasmus of Rotterdam

MATTHEW SPINKA, *Librarian*